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C. F. HOFFMAN, EDITOR.

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NOTICE. The Publication Office of the Literary World will be removed next week to No. 157 Broadway.

In the map accompanying the article on "Sinai," given in our 55th No., the measurement of 430 feet should have been placed at the base of Neja, instead of at the base of the spurs in front of Mt. Sinai.

Appointment Office, P. O. Department,
February 12th, 1848.

Sir.—In answer to yours of the ninth (9th) inst., you are informed that your "Literary World" is a Newspaper according to the decision of the Attorney-General of the United States.

Respectfully yours, W. J. BROWN.
Sec. Asst. P. M. General.

Reviews.

An Introduction to the History of the Colony and Ancient Dominion of Virginia. By Charles Campbell. Richmond: B. B. Minor, 1847.

No portion of our Union has furnished more varied or exciting *matériel* for history than Virginia. The pioneer in permanent Colonial settlement; the romantic career of its father and founder, "Captaine John Smith," and of its guardian angel, Pocahontas; the fierce contests with the Indians, the grinding tyranny of Argall, the angry political factions in the London Company, and its final dissolution by King James; the turbulent administration of Sir William Berkley, of anti-educational memory, who, in 1671, thanked God that there were no free schools nor printing in Virginia, and hoped there would be none for a hundred years to come; Bacon's rebellion, the French and Indian war, the revolution with its Virginia chiefs in field and council, and the formation of the Federal Constitution, furnish an array of topics, which, for variety, interest, and magnitude, have seldom been equalled, never excelled. Nor has this interesting field of historic research been altogether neglected. The works of Smith, Beverley, Keith, Stith, Oldmixon, Wynne, Jefferson, Robertson, Burk, continued by Jones and Girardin, John W. Campbell, together with Wirt's graceful historico-biographical volume, have successively appeared, and served to keep alive and perpetuate the instructive story of the Ancient Dominion. The works on Washington, by Marshall and Sparks, though truly national, may yet be said to possess more of the Virginian character than that of any other individual state. To these may be added, the republication of Capt. Smith's History by the Rev. Dr. John H. Rice, at Richmond, in 1819; Wither's *Chronicles of Border Warfare*, at Clarksburg, in 1831; and Kercheval's *History of the Valley of Virginia*, at Winchester, in 1833.

Near the close of December, 1831, a few gentlemen, who loved full well their native state, met in the capitol at Richmond, and organized the Virginia Historical Society, choosing the venerable Chief Justice Marshall for its first president. A pamphlet volume of transactions, of eighty odd pages, appeared in 1833, of which the *Memoir of the Indian Wars*, by Col. John Stuart, of Greenbriar, was the principal contribution. The most active member of the society was Gen. William H.

Brodnax, of Dinwiddie, whom the cholera carried off in 1834; and with him expired the first associated effort to collect and preserve the scattered fragments of Virginia history. The "Bland Papers," edited by Charles Campbell, appeared in 1840; and the following year, the "Westover Manuscripts," selections from the papers of the elder Col. William Byrd, of Westover. More recently have followed each other in quick succession, Howe's *Historical Collections of Virginia*, the first volume of Howison's *History of Virginia*, and now Mr. Campbell's erudite and most desirable work. It is understood that the Rev. Wm. Henry Foot, of Romney, Virginia, is preparing an elaborate history of the Presbyterian Church of that State, as he has already done for North Carolina. These are auspicious omens for the Old Dominion.

Yet it may, with truth, be said of Virginia, that her historical literature, like her soil, has been but imperfectly cultivated. Her Jeffersons, her Madisons, her Randolphs, and her Taylors, have been more intent on propagating their political tenets, than inculcating the moral ethics and solid patriotism deducible from the history and experience of the past. In vain was made, in 1844, the stirring "Appeal to the Legislature of Virginia, in behalf of her Colonial History," by B. B. Minor, Esq., the late talented editor of the *Southern Literary Messenger*; literature, education, and internal improvements, were seemingly little cared for, compared with the all-absorbing subject of politics, and the "almighty dollar." More successful, we ardently hope, will prove the eloquent efforts of the Hon. Wm. C. Rives, one of Virginia's noblest sons and ripest scholars, to awaken a new interest in behalf of the claims of the history of that venerated State; this, in connexion with the recent resuscitation of the State Historical Society, of which he is the honored president, augurs well for the advancement of the cause of history in that ancient commonwealth. Hitherto its historians have been poorly encouraged. More of State pride on this subject is devoutly to be wished, and yet no very marked improvement need be expected until an enlightened system of common schools is carried vigorously into effect, with their invaluable school libraries in every neighborhood. These fountains of wisdom, these "colleges of the poor," would soon produce the desired reformation—a taste for reading and a thirst for knowledge; and thus a new field would be quickly opened for Virginia talent, to supply these increased and increasing demands for a virtuous and ennobling literature.

Mr. Campbell, the author of the new candidate for public favor whose title heads this article, resides, we believe, at Petersburg—a town, it is curious to note, which has done more for Virginia history than any other in the State. It was there Burke wrote and published his work; it was there the "Westover Manuscripts" were published; it was there the elder Campbell wrote his history, and there the son prepared and had published, the

Bland papers; and there, too, he has written his history of Virginia now under consideration. This is saying much for a town of eleven thousand people; more, we will venture to say, than can be said of any other southern place of no greater population. Mr. Campbell seems to possess a sort of hereditary interest in historical researches; the work of the father, though small in size, has long enjoyed a high reputation, and is frequently referred to by Bancroft, Grahame, and other distinguished historians; and of the son it has been well remarked, by a discriminating writer on that State, that he is "a gentleman better informed upon the history of eastern Virginia, than any one we have met in the course of our investigations."¹

Our notice of Mr. Campbell's work shall not be tedious, though its *matter and manner* might well beguile a careful pen into a fuller consideration of its merits. The volume comprises 200 double-column, large octavo pages, printed on clear type and good paper. It commences with a rapid review of the discovery of the American coast by the Spanish, Venetian, English, Portuguese, and French navigators; the planting of the Jamestown colony, and the settlement of Virginia, chiefly under the auspices of Sir Walter Raleigh, and extends through all the vicissitudes of an eventful period, closing with the surrender of Cornwallis and his army at Yorktown, in 1781. No one can even glance at the work without imbibing the conviction, that its author has been a long and loving student of Virginia history, and has here embodied the result of his extensive experience and ripe discrimination, in a style at once terse, vigorous, and pleasing. He has no vagaries to foist upon his readers, no preconceived, opinionated prejudices to lug into his work, but has zealously sought after truth, and recorded it for the benefit of others, with such well-sustained deductions as the subjects upon which he treats naturally require.

With the story of Smith, Pocahontas, Powhatan, Opechancanough, Tapazaws, and others, whose portraiture are so faithfully delivered, we never weary. It is always fresh, and always full of interest, unflagging to the last. A paragraph commencing on page 23d, of an antiquarian character, and which excites our curiosity not a little, we here quote:—

"Smith built a fort for a retreat, on a convenient river, upon a high commanding hill, very hard to be assaulted, and easy of defence. But the scarcity of provisions at Jamestown prevented its completion. This is probably the structure now known as the 'Old Stone House,' on Ware creek, a tributary of York river, and in James City county. It stands about five miles from the mouth of the creek, and twenty-two from Jamestown. The walls and chimney which remain are of sandstone. This miniature fortress is eighteen and a half feet by fifteen in size, and consists of a basement under ground and one story above. On one side, there is a door-way, six feet wide, giving entrance to both apartments.

¹ Howe's Hist. Colls. Va., 244.

There are loop-holes in the walls, and the masonry is exact. The house stands in a wilderness, on a high knoll, at the foot of which the creek meanders. It is one hundred feet above the stream, and three hundred back from it. The 'Old Stone House' is approached by a long circuitous defile, surrounded by gloomy forests and dark ravines, mantled with laurel. It is doubtless the oldest house in Virginia. Its age and wild sequestered situation have connected with it the fables of an uncertain tradition."

In closing the narrative of the good Pocahontas, in which Mr. Campbell informs us that the portrait of her grand-daughter, Jane Rolfe, is still preserved—would that the American Art-Union could find means to procure a copy, and cause an engraving to be made!—the following just remarks appear:—

"Censure is sometimes, at this day, cast upon Captain Smith for having failed to marry Pocahontas. History, however, has nowhere given any ground for such a reproach. The rescue of Smith took place in the winter of 1607, when he was twenty-eight years of age, and she only twelve or thirteen. Smith left Virginia early in 1609, and never returned. Pocahontas was then about fourteen years of age. But had she been older, it would have been impossible for him to marry her, unless by kidnapping her, as was done by the unscrupulous Argall some years afterwards; a measure which, if it had been adopted in 1609, when the colony was feeble and torn by faction, would probably have excited the vengeance of Powhatan, and overwhelmed the plantation in premature ruin. It was in 1612 that Argall captured Pocahontas on the banks of the Potomac. From the departure of Smith, until this time, she never had been seen at Jamestown, but had lived on the Potomac incognito.

"In the spring of 1613, it is stated, that 'long before this, Mr. John Rolfe had been in love with Pocahontas and she with him.' This attachment, therefore, must have been formed immediately after the capture, if it did not exist before. The marriage took place in April, 1613. It is true that Pocahontas had been told that Smith was dead; nor did she know otherwise until she reached Plymouth. And in practising this deception, Rolfe must have been a principal party. But Smith was in no manner privy to it. Smith bore for her a friendship animated by the deepest emotions of gratitude; and friendship, according to Spenser, a contemporary poet, is a more exalted sentiment than love. Pocahontas seems to have regarded Smith with a sort of filial affection, and she accordingly said to him, at Brentford, in that affecting interview:—'I tell you then, I will call you father, and you shall call me child.' It is true, indeed, that the deception practised on Pocahontas, as to Smith's death, would seem to argue an apprehension on the part of Rolfe and his friends, that she would not marry another if Smith were alive. And the circumstances of the interview would seem to confirm the existence of such an apprehension. Yet, however that may have been, the integrity of Smith stands untarnished."—p. 46.

We would be glad to make some extracts relative to the career of Opechancanough, a younger brother of Powhatan; two or three anecdotes only must suffice. Master George Thorpe, a kinsman of Sir Thomas Dale, deputy to the college lands and one of the principal men of the colony, and withal a "pious gentleman, had labored much for the conversion of the Indians, and had exhibited towards them nothing but kindness. As an instance of this,—they having at one time expressed their fears of the English mastiff dogs, he had caused some of them to be put to death before them, to the great displeasure of their owners. Opechancanough inhabiting a paltry cabin, "master Thorpe had built him a handsome house after the English manner." It is added

in a note, "The chief was so charmed with it, especially with the lock and key, that he locked and unlocked the door an hundred times a day." Poor master Thorpe's kindness was ungratefully requited, for he was among the first victims of the sanguinary massacre of the 22d of March, 1622. At this time, "Captain Raleigh Crashaw was engaged in a trading cruise up the Potomac. While there, Opechancanough sent two baskets of beads to the chief, or king, of the Potomacs to bribe him to slay Crashaw and his party, sending him at the same time tidings of the massacre, and assurance that 'before the end of two Moons,' there would not be an Englishman left in all the country. Tapazaws, however, communicated the message to Crashaw, and he, therefore, sent Opechancanough word, 'that he would nakedly fight him, or any of his with their swords.' The challenge was declined."—p. 48, 50.

Another bloody massacre, in which the number slain was estimated at five hundred, occurred on the 18th of April, 1644.

"Opechancanough, the fierce and implacable enemy of the whites, was now nearly one hundred years of age, and the commanding form which had so often shone in scenes of blood, was now worn down with the fatigues of war, and bent with the weight of years. Unable to walk, he was carried from place to place by his followers. His flesh was macerated, and his eyelids so powerless, that he could only see when they were lifted up by his attendants. Sir William Berkeley, at length, with a party of horse, by a rapid march, surprised the superannuated warrior at some distance from his residence. He was carried a prisoner to Jamestown and kindly treated by the Governor. This monarch of the woods retained a spirit unbroken by decrepitude of body or calamities of fortune. Hearing footsteps in the same room where he lay, he requested his eyelids to be raised, when perceiving a crowd of spectators, he called for the Governor, and upon his appearance, said to him, 'had it been my fortune to take Sir William Berkeley prisoner, I would have disdained to make a show of him.' He had, however, 'made a show' of Captain Smith. About a fortnight after Opechancanough's capture, one of his guards, for some private revenge, shot him in the back. Languishing awhile of the wound, he died."—p. 61.

The circumstances connected with the appointment of Sir William Berkeley as Governor by the Virginia Assembly, in 1660, have been, until recently, strangely misunderstood. The mistake, probably originating with Beverley, was copied by Keith, Robertson, Chalmers, Marshall, Burke, and others; even the usually accurate Grahame fell into the common error. But the MS. Records of that period having been found within the past few years, enabled Hening to place these matters in their true light, and this light has been properly reflected by Bancroft, Howison, and lastly by Mr. Campbell. Howe, in one part of his work, adopts the correction, and in another again serves up the oft-repeated error. Of this proceeding, Mr. Campbell thus remarks:

"Richard Cromwell resigned the Protectorate in March, 1660. Matthews, Governor elect, had died in the January previous. England was without a Monarch; Virginia without a Governor. Here was a two-fold interregnum. The Assembly convening on the 13th of March, 1665, declared by their first act, that as there was then in England 'noe resident absolute and general confessed power,' therefore the supreme government of the Colony should rest in the Assembly. By the second act, Sir William Berkeley was appointed Governor, and it was ordered that all writs should issue in the name of

the Assembly. The Governor was restricted from dissolving the Assembly without its consent.

"No fact in our history has been more misunderstood and misrepresented than this re-appointment of Sir William Berkeley, before the restoration of Charles II. If we were to believe the fanciful statements of historians, who from age to age have blindly followed each other in fabulous tradition, wilful perversion, or erroneous conjecture, Sir William was hurried from retirement by a torrent of popular enthusiasm, made Governor by acclamation, and the standard of Charles II. boldly erected in the colony several months before the restoration, and thus the Virginians, as they had been the last of the King's subjects who renounced their allegiance, so they were the first who returned to it! But, as has been seen, Sir William was elected, not by a tumultuary assemblage of the people, but by the Assembly; the royal standard was not raised upon the occasion, nor was the King proclaimed. Sir William, however, made no secret of his loyalty. He spoke of the late King as 'my most gracious master, King Charles, of ever blessed memory,' and as 'my ever honored master,' who 'was put to a violent death.' Alluding to the surrender of the colony, he said, the Parliament 'sent a small power to force my submission to them, which finding me defenceless, was quietly (God pardon me) effected.' Of the several parliaments and the protectorate he remarked, 'And, I believe, Mr. Speaker, you think, if my voice had been prevalent in most of their elections, I would not willingly have made choice of them for my supremacies. But, Mr. Speaker, all this I have said, is onely to make this truth apparent to you, that in and under all these mutable governments of divers natures and constitutions, I have lived most resignedly submissive. But, Mr. Speaker, it is one dutie to live obedient to a government, and another of a very different nature to command under it.' The Assembly repeatedly declared, that there was then 'no generall confessed power in England;' in a word, that it was an interregnum. The fictions which history has recorded on this head, are as idle as the tales of Oriental romance."—p. 73.

Passing over Mr. Campbell's most complete and satisfactory narrative of Bacon's rebellion, in 1675-76, we note the following:

"During the Session of the Assembly in June, 1676, the Queen of Pamunkey, a descendant of Opechancanough, was introduced into a room of the Committee on Indian affairs. She entered with dignified grace, accompanied by an interpreter and her son, a youth of twenty years. She wore around her head a plait of black and white Wampunopeake,† three inches wide, after the manner of a crown,‡ and was clothed in a mantle of dressed deer-skin, with the fur outwards, and bordered with a deep fringe from head to foot. Being seated, the Chairman asked her, 'how many men she would lend the English, for guides and allies?' She referred him to her son, who understood English, being the reputed son of an English Colonel. But he declining to answer, she burst forth in an impassioned speech of a quarter of an hour's length, often repeating the words, 'Totopotomoi chepiack,' that is, 'Totopotomoi dead,' referring to her husband, who, with an hundred of his men, fell while fighting under the elder Col. Edward Hill. The Chairman, untouched by this appeal,

* Robertson's History of America, vol. 4, p. 330. Beverley, B. 1, p. 55. Chalmers' Annals, p. 124. Burke, vol. 2, p. 120. See also Hening, vol. 1, p. 526. Hening corrected these errors, and his correction has been indubitably confirmed. An error in history is like sheep jumping over a bridge. If one goes, the rest all follow.

† "A purple band of shell drilled."

‡ "In Howe's Historical Collections, p. 470, is a notice of a silver frontal ('obviously part of a crown'), with a coat of arms, and inscribed 'The Queen of Pamunkey,' 'Charles the Second, King of England, Scotland, France, Ireland, and Virginia,' and 'Honi soit qui mal y pense.' This ornament was purchased from some Indians, and preserved at Fredericksburg."

rudely repeated the inquiry, how many men she would contribute? Averting her head with a disdainful look, she sat silent, till the question being pressed a third time, she replied in a low tone, 'Six.' But when still further importuned, she said, 'Twelve,' although she had then one hundred and fifty warriors in her town. She retired silent and displeased."—p. 95.

Mr. Campbell has judiciously set forth the story of the French and Indian war, as well as that of the Revolution. He has judged charitably, and, as we believe, rightly, of Capt. Van Braam, with reference to his erroneous interpretation of the articles of the surrender of Fort Mifflin, in July, 1754, wherein Washington is made inadvertently to confess his having caused the 'assassination,' instead of 'death,' of Jumonville; Washington was 'misled by the inaccuracy of Van Braam,' and nothing harsher can well be imputed to the latter. Van Braam and Stobo were retained by the French as hostages; but it is not altogether true, as is stated on the authority of Mr. Sparks, that "they were sent to Quebec, and thence to England, and appear not to have returned to Virginia." They were not sent to England; Stobo escaped from captivity early in 1759, and returned to Williamsburg that fall; and Van Braam was liberated at the taking of Montreal, the following year, and shortly after repaired to Virginia. This subject is discussed at length in the August number of the *Olden Time Magazine*, for 1846, published at Pittsburgh, and edited with great ability by Neville B. Craig, Esq.

Another error into which several other historians, besides Mr. Campbell, have fallen, is, that Gen. Andrew Lewis was at Braddock's defeat. Withers, from vague and uncertain tradition, and in pretending to describe the part that Lewis took in it, and the officers under whom he served, and with whom he was associated, makes a most wretched jumble of it. It is said that the company to which he was attached, was commanded by his eldest brother, Samuel Lewis; his eldest brother was Thomas Lewis, of Rockingham, who, from near-sightedness, was unable to take any part in military affairs. Andrew Lewis was a Captain under Washington, in 1754, and would hardly be found, with his matured experience, in the ranks in 1755; immediately after Braddock's defeat, he was selected by Washington as the Major of his regiment. Washington tells us, that there were only three Virginia companies in the action, Peyroun's, Stewart's, and Polson's. An outline MS. sketch of Lewis before us, written by Col. Wm. Fleming, who served with him from 1755 to the peace of 1763, and again during the Indian war of 1774, is entirely silent about Lewis having been with Braddock at the disastrous battle of Monongahela.

Interspersed through the work, are rapid sketches of the prominent men of Virginia; and of the Spotswood, Winston, Nelson, Lee, Harrison, Randolph, Tyler, and Banister families, and others, a rich fund of biographical knowledge, of an original and authentic character, is most appropriately introduced. An unimportant matter, in this connexion, we will venture to notice: It is stated on page 167, that President Madison was born "in the county of Caroline, Virginia, on the Rappahannock river, near Port Royal;" whereas a MS. statement before us, dictated, in 1834, by the sage of Montpelier himself, mentions that he was born on the opposite bank of the Rappahannock, in King George county, at the little village of Port Conway, while his mother, whose maiden name was Nelly Conway, was on a visit to her mother residing there.

What Mr. Campbell says of Daniel Boone and "the brave George Rogers Clark," is just. They were remarkable men; the recent Life of Boone, by the Rev. John M. Peck, of Illinois, in the 13th volume, new series, of Sparks's American Biography, is a monument to the one; while a work now in course of preparation, from ample and original materials,* we hope will serve to render the neglected name and merits of the other more familiar to the American people.

In the appendix to his History, Mr. Campbell has given an elaborate and most graphic narrative of Dunmore's Indian War of 1774, which terminated in the hotly contested battle of Point Pleasant, written by his uncle, the late venerable Dr. Samuel L. Campbell, of Rockbridge County, Virginia. The worthy nephew modestly terms it an "interesting production;" it is more, for we hesitate not to pronounce it a most valuable contribution to our stores of border history. We could point out some few minor errors, but the length of this notice forbids it. The Lewises, Flemings, Shelbys, Russells, Stuarts, and a host of others, fought most obstinately at Point Pleasant; it is, however, an error, as stated by Mr. Campbell and other historians, that Gen. William Campbell, the hero of King's Mountain, and Col. John Campbell, who distinguished himself at the battle of the Island Flats of Holston, were at the notable "battle of the Point." They were both in Col. Christian's regiment, which did not reach the battle-field till midnight after the action. Nor was the late Bazaleel Wells, of Ohio, there, as he himself once assured us; he was then a mere lad, scarcely large enough to shoot a squirrel. This war of 1774 served a most valuable purpose as a school of experience, in which not a few acquired invaluable knowledge, who subsequently acted most important parts in the war of the Revolution—among them, Generals Andrew Lewis, George Rogers Clark, William Campbell, and William Russell. Yet, strange to relate, the names of these men, who served long and faithfully as most active and gallant soldiers, seldom, if ever, find a place in our Biographical Dictionaries, or in our teeming volumes on the "Generals of the Revolution!"

In drawing our remarks to a close, we can conscientiously say, that we feel that our time has been well spent in the perusal of Charles Campbell's History of Virginia; and if, by this notice, we are instrumental in calling public attention to a work so really deserving, we shall rejoice that we have rendered so good a service to the cause of historical literature. It is a rich addition to Virginia history, by one who has evidently devoted the best years of his life to the study, and has here brought together the fruits of that ripe experience. No work on Virginia, we will venture to say, has appeared for many years, which has been enriched and illustrated with so many original facts and explanations.

It bears upon its back the imprint of Nash and Woodhouse, Richmond, by which we conclude that the work can be had at that establishment.†

* The readers of the *Literary World* who may remember the interesting Biographical Sketch introduced into our columns (Vol. I. p. 336), from Judge Burnet's Memoirs, will be glad to know that Mr. Lyman C. Draper's work, "The Life and Times of General Rogers Clark," is nearly ready for publication. The author, who, since more than ten years, was constantly occupied collecting materials for the lives of the Pioneers of our Great West, and whose notices collected can really be called invaluable, is the most able to undertake such a task.

† Where is it to be had in this city? That's the question!

Views of Christian Nurture, and of Subjects adjacent thereto. By Horace Bushnell. Hartford: Edwin Hunt.

It is now some twenty years since a distinguished British Reviewer, speaking of the several departments of human culture,—of religion, philosophy, and literature,—remarked that the latter was the only branch which still showed any greenness. Yet, so dependent, so intimately connected are these branches, deriving their support and nourishment from the same source, with roots interlaced in a common soil, that no blight can fall upon one without in the end affecting each of the others; no peculiarly genial and reviving influence be shed upon one, which will not finally be shared by all. Besides, the spirit of the age which, according to Mephistopheles, even the devil cannot escape, will impart its tone to every effort of the human mind, modifying and assimilating the productions of every department.

In the first part of the eighteenth century, nearly all thought was of a philosophic cast, and generally sceptical in its tendency. The latter part of the same period, with the beginning of the present, is probably unrivalled in its literary productions, since the invention of letters. Where, indeed, shall we find living in the same age, poets and literary men, such as Byron, Scott, Moore, Burns, Wordsworth, Southey, Coleridge, and Shelley; De Staël, Goethe, Schiller, Jean Paul, and others, of that bright constellation, whose light, like that of stars transferred to other spheres, will long continue to fix the wondering gaze of a large portion of mankind? And since all arts which pertain to human culture are but different phases of the soul in her noble workings, is it not reasonable to suppose that the religious side is now about to be presented, that a purer, more serene, and heavenly radiance is soon to be shed on man's spiritual nature? At the Great Reformation, the revival of religion may seem to have preceded that of letters; but a closer inquiry shows that in the secluded retreats of learning, scholars had already begun to pore, with unwonted zeal, on the scanty records of ancient wisdom and genius. In truth, both were the results of a common movement, the happy effect of causes which, silently and unobserved, had long been working out the deliverance of the intellect and heart of man from their slavish bondage. Looking back to that period, we perceive that the mind has made great and wonderful progress in every department of human culture; but that for the last century, the attainments in literature and philosophy, in science and the useful arts, have, in some degree, at least, surpassed the developments in theology and vital religion. Hence we are led to conclude that in these so intimately connected with man's inner and true life, a further and corresponding development is to be expected.

Many other things also seem to point in the same direction; many significant signs are to be noted by the attentive observer to which we cannot now allude. These all look one way. The destructive heat, necessary to consume the accumulated dust and rubbish of centuries, promises to become a genial and cherishing warmth, in which the noblest plants shall find nurture.

The spirit of free inquiry having asserted its right to think and investigate, independently of ancient usages and established customs, is now more and more earnestly turning to the gathered treasures of the past; more and more reverently seeking to know and under-

stand the true position of man's soul towards the infinite realities in those ages of simpler faith, of child-like trust and confidence. The different sects, also, are beginning to look over the high and thick hedges which have too long and too narrowly enclosed them, and to discern that the all-cheering beams of heaven's light warm and vivify, radiate and enlighten in others' grounds as well as their own.

As in some respects a significant sign of the times, and as, perhaps, marking an epoch in New England, or rather Puritan theology, we desire to chronicle the appearance of these views of Christian nurture and kindred subjects, and briefly to set forth what seems to be their peculiar tendency and import. The history of this little book is not without its interest, and the various degrees of dissent or approbation with which it has been received, significantly mark the position of the several parties by whom it has been discussed. But it is neither our place nor purpose to mingle in the issues which have been raised concerning the doctrines or publication of this treatise upon several of the most important articles of Christian faith and practice. We regard it as a closely written and carefully prepared production of an earnest and shrewd New England mind; of a man of singular probity, and an entire freedom from every species of cant and insincerity, in time past the too easily besetting sin of his sect and profession. There is a directness, candor, and frankness in the author's style, which should recommend his work to every ingenuous mind at all interested in this discussion. The sentiments of genuine liberality come to us with a peculiar grace, when we recall the many narrow and bitter works which have been written on similar themes.

The leading idea of the treatise is the silent, unobserved influences of Christianity; that the piety and holy life of the parents may be considered as overshadowing and interfusing itself into the spirit and temper of the child, so that, by the special and attendant blessing of God, he may begin to exercise holy affections among his earliest emotions, be renewed day by day, and thus grow up a complete Christian; even as the harbinger of the new dispensation was sanctified from his mother's womb. But we can best set forth the view of the author by using his own words, which are sufficiently clear and definite:—

"Assuming then the question above stated, What is the true idea of Christian education? I answer in the following proposition, which it will be the aim of my argument to establish, viz:

"THAT THE CHILD IS TO GROW UP A CHRISTIAN. In other words, the aim, effort, and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years. I do not affirm that every child may, in fact and without exception, be so trained that he certainly will grow up a Christian. The qualifications, it may be necessary to add, will be given in another place, where they can be stated more intelligibly.

"This doctrine is not a novelty, now rashly and for the first time propounded, as some of you may be tempted to suppose. I shall show you, before I have done with the argument, that it is as old as the Christian church, and prevails extensively at the present day in other parts of the world. If you have endeavored to realize the very truth I here affirm, but find that your children do not exhibit the character you have look-

ed for; if they seem to be intractable to religious influences, and sometimes display an apparent aversion to the very subject of religion itself, you are not, of course, to conclude that the doctrine I here maintain is untrue or impracticable. You may be unreasonable in your expectations of your children. Possibly there may be seeds of holy principle in them which you do not discover. A child acts out his present feelings, the feelings of the moment, without qualification or disguise. And how, many times, would all [of] you appear, if you were to do the same?"

Whatever children do must be childish; and it is certainly vainly absurd to expect from them aught inconsistent with their youthful character. In our opinion, the strongest objection against the rigid Puritanism of the first Dissenters, is that its spirit and temper was such that it could not be fully imbibed by the young, innocent, and hopeful; its gloomy asceticism could never be reflected from the joyous faces of childhood and youth.

"But suppose there is really no trace or seed of holy principle in your children, has there been no fault of piety and constancy in your church, no want of Christian sensibility and love to God, no carnal spirit visible to them and to all, and imparting its notions and poisonous quality to the Christian atmosphere in which they have had their nurture? For it is not for you alone to realize all that is included in the idea of Christian education. It belongs to the church of God, according to the degree of social power over you and in you and around your children, to bear a part of the responsibility with you. Then, again, have you nothing to blame in yourselves, no lack of faithfulness, no indiscretion of manner, or of temper, no mistake of duty, which, with a better and more cultivated piety, you would have been able to avoid? * * * Besides, you must not assume that we, in this age, are the best Christians that have ever lived, or most likely to produce all the fruits of piety. An assumption so pleasing to our vanity is more easily made than verified, but vanity is the weakest as it is the cheapest of all arguments. We have some good points, in which we compare favorably with other Christians, and Christians of other times; but our style of piety is sadly deficient, in many respects, and that to such a degree that we have little cause for self-congratulation. With all our activity and boldness of movement, there is a certain hardness and rudeness, a want of sensibility to things that do not lie in action, which cannot be too much deplored, or too soon rectified. We hold a piety of conquest rather than of love. A kind of public piety that is strenuous and fiery on great occasions, but wants the beauty of holiness, wants constancy, singleness of aim, loveliness, purity, richness, blamelessness, and—if I may add another term not so immediately religious, but one that carries, by association, a thousand religious qualities—wants domesticity of character; wants them, I mean, not as compared with the perfect standard of Christ, but as compared with other examples of piety that have been given in former times, and others that are given now."

We will quote one other passage from the first of the two discourses on Christian Nurture, with which the book commences:

"Children have been so trained as never to remember the time when they began to be religious. Baxter was, at one time, greatly troubled concerning himself, because he could recollect no time when there was a gracious change in his character. But he discovered, at length, that 'education is as properly a means of grace as preaching,' and thus found a sweeter comfort in his love to God that he learned to love him so early. The European churches, generally, regard Christian piety more as a habit of life, formed under the training of childhood, and less as a marked spiritual change in experience. In Germany, for example, the church includes all

the people, and it is remarkable that, under a scheme so loose, and with so much of pernicious error taught in the pulpit, there is yet so much of deep religious feeling, so much of lovely and simple character, and a savor of Christian piety so generally prevalent in the community. So true is this, that the German people are every day spoken of as a people religious by nature; no other way being observed of accounting for the strong religious bent they manifest. Whereas it is due, beyond any reasonable question, to the fact that children are placed under a form of treatment which expects them to be religious, and are not discouraged by a demand of an experience above their years. Again, the Moravian Brethren, it is agreed by all, give as ripe and graceful an exhibition of piety, as any body of Christians living on the earth, and it is the radical distinction of their system that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one in ten of the members of that church recollects any time when he began to be religious. Is it then incredible that what has been can be? Would it not be wiser and more modest, when facts are against us, to admit that there is certainly some bad error, either in our life, or in our doctrine, or in both, which it becomes us to amend?"

Following the Discourses is a tract entitled, "An Argument for Discourses on Christian Nurture," originally addressed to the "Publishing Committee of the Massachusetts Sabbath School Society," who had first solicited the publication of the little treatise, and afterwards suppressed it: a somewhat awkward predicament! In this part of the book there is not a little of pretty sharp-shooting. Besides, the author cites numerous and various authorities to show that the view which he had presented was similar to that of the most distinguished branches of the Christian church of the present time, as well as of the earliest Christian writers; and, moreover, that the fathers and founders of Puritanism itself held and expressed these very doctrines. The popular view, he says, belongs not to original and genuine Puritanism, but was introduced just one hundred years since, and then called *New Light* doctrines, to which sect, as the reader will remember, Burns frequently alludes in several of his earlier poems. We will quote but a single paragraph to show the scope and temper of this part of the work.

"Does any one ask for what purpose I have accumulated such a roll of authorities? Is it that I propose to limit myself by their opinions, to shelter myself under their names? Neither. I submit to no human limitation, I ask no human shelter. Is it that I propose to silence my censors by these authorities? No; for they are as much at liberty as I am to dissent from the doctrines and opinions cited. What then? It is done, I answer, that I may bring my critics to a fair dilemma, and require it of them—either to confess their ignorance, and such a measure of it as amounts to a theologic disqualification, or else to stand convicted of knowingly raising a panic against the best and most respected names, not in our own churches only, but in the world. Possibly these distinguished men are all in a mistake, and possibly I am in the same. That was a fair subject of discussion. But these censors of orthodoxy have done more, they have raised an outcry, they have instigated a fright, driving you thus to the very extreme measure of silencing a book!—in which it turns out they have been stirring up their fire against Baxter and the first fathers of New England, against Hopkins, West, Dwight, and I know not how many others, to say nothing of the ancient church itself, as understood by the most competent critics."

Succeeding the "Argument" is a discourse on the "Spiritual Economy of Revivals of Religion;" concerning which the author, though regretting the use of a phrase so unscriptural and inaccurate, takes the true middle ground, neither entirely excluding them from his system, nor making all growth and progress to depend upon them. He seems, we should say, rather to think they should be regarded often as the powerful autumn winds, which indeed bring to the ground the fruits which the silent dews of heaven and the genial influences of sun and earth have nourished, matured, and ripened; nay more, that these violent agitations may be of other and essential service, as the fierce blasts are necessary fully to develop the vigorous compactness of fibre, the hardihood and invincible strength of the sturdy sons of the forest. We will make but a single quotation:—

"Nature is called the garment of the Almighty, but if there were no motion under the garment, it would seem a shroud rather than a garment of life. God is manifested in nature by the wheeling spheres, light, shade, tranquillity, storm,—all the beauties and terrors of time. So the Spirit will reveal his divine presence through the church, by times of holy excitement, times of reflection, times of solitary communion, times of patient hope. A church standing always in the same exact posture and mould of aspect, would be only a pillar of salt in the eyes of men; it would attract no attention, reveal no inhabitation of God's power. But suppose, that now, in a period of no social excitement, it is seen to be growing in attachment to the Bible and the house of God, storing itself with divine or useful knowledge, manifesting a heavenly-minded habit in the midst of a general rage for gain, desiring plans of charity to the poor and afflicted, reforming offensive habits, chastening bosom sins,—suppose, in short, that principles adopted in a former revival are seen to hold fast as principles, to prove their reality and unfold their beauty, when there is no longer any excitement to sustain them,—here, the worth and reality of religious principles are established. And now let the Spirit move this solid enginery once more into glowing activity; let the church, thus strengthened, be lifted in spiritual courage and exaltation, and its every look and act will seem to be inhabited by a divine power,—it will be as the chariot of God, and before it even stubbornness will tremble."

The two following discourses entitled, "Growth, not Conquest, the true Method of Christian Progress," and "The Organic Unity of the Family," are forcibly written and peculiarly happy in further developing the views and principles discussed in the previous portions of the work; though probably some will object to the somewhat indefinite term "organic," which, however, the author sufficiently explains and defines. The idea is that all the members of one family must, to a certain extent, be interpenetrated by the same spirit, whilst the younger and tenderer portions of it are acted upon by an effective, silent, often unconsciously exerted power, which they cannot escape,—as the young scion must partake of the character and properties of its parent stem.

We will finish our extracts by citing a part of a paragraph from the closing discourse, headed "The Scene of the Pentecost, and a Christian Parish."

"When *Catholicity* is developed, it is something more than love—a higher will subordinating diversities of form and thought, and moderating over terms of partial conflict, so as to bring them into a cordial and fully acknowledged brotherhood. It is not the infancy of unreflecting love. It is the manhood of love rather, its

reflective age, when it has learned to moderate the eccentricities of young opinion, to be less positive than it was, before it was sobered by the wisdom of years, and as much more comprehensive, in its understanding, as it has learned to be less content with its own measure. Catholicity is partly a fruit of history. To become an earnest desire, a long and somewhat bitter experience is needed, as preparatory. To become a fact, it requires a very advanced state of culture and mental enlargement. Next a wide field of history and a world of repugnant attitudes before it, as the material of action, and then it proceeds to its results, by generalizing, tracing agreements under forms of disagreement, finding coadjutors in adversaries, till finally the conviction is matured that our differences come of only half-seeing in us all, and that the seeing of us all together only contains the whole truth of God, and much less even than that. And this is catholicity. Now we are ready to acknowledge a brother in an antagonist. Now we ask what have others, that we need ourselves? Opinions sink into their proper scale of estimation, and the godly life, shining in its Christian fruits, rises proportionally higher. And, for this very reason, opinions become clearer and closer to the truth, because they are formed under a better practice and a more godly spirit. Nor will it ever be found that a truly catholic spirit undervalues truth. It only pays it higher homage, as being of a nature so vast that no man or sect can perfectly contain it. The same spirit too, which makes us *catholic*, makes us *modest*, and *modesty* is the first condition of successful study in the truth. Or, if we speak of purity, what harm is like to follow, if a church, under the moderating power of a catholic spirit, deems its purity violated more by an unspiritual or bad life, than by a false opinion; for what is surer to bring in false opinions, by system and without limit, than to hold, at the root of all, an opinion so false as to set the creed or the form before the life—thus to cast out every shade of error and suffer patiently examples of practical misconduct. And what will God, in his justice, more surely give up to delusion, than the sanctioning bigotry which crucifies an error and hugs a sin? The worst of all heretics is the man of a loose practice. And the same rule holds, in reference to the acknowledgment of those who belong to other families and sects. The best defence of purity is never to cast out of a church, never to withhold the acknowledgment of brotherhood, for any kind of opinion which does not destroy the confidence of character. By their fruits ye shall know them.

And without this catholic temperament consciously cherished, we cannot meet the true conditions of Christian piety and progress, in this nineteenth century. A new age has come, the last act opens. Thoughts and duties never conceived, in the scenes of the Pentecost, nor ever, till the present hour, made necessary to the Christian life itself, must come into power and be acknowledged. We must now begin to measure ourselves, not by ourselves, but by the kingdom of our Lord. As we spread our arms, we must enlarge our hearts. Charity must encompass the whole brotherhood of the just, and bigotry—the curse of reason, as it is the blight of goodness, the latest born of the fall, the ugliest and absurdest shape that sin has engendered,—must die."

By the extracts we have made, it will be perceived that Dr. Bushnell is a vigorous and somewhat original writer, often expressing his views and sentiments with peculiar force, emphasis, and directness. Indeed, we have been reminded more than once, as we have noted some sentence distinguished for its pithy terseness or antithetical point, of the essayist Emerson. There is not wanting, also, a certain latent humor which looks as if it would show itself more plainly, did not the earnestness of the writer as well as the seriousness

and dignity of the subject, at present, preclude. Still we would not be understood to say that the style or sentiments of the author seem to us always faultless or incapable of improvement; we are rather led to the conclusion that when years shall have more fully matured these views, and the mellowing influence of time softened their expression; when also certain deeper experiences shall have been added, and more of the profounder emotions of the heart mingled with the clear deductions of the intellect, they may, with some qualifications and exceptions, be received by those to whom they were addressed. And it has long been our opinion, that in works of this kind it is not so much to be expected or required that all that they contain be true, or agreeable to our own views, as that their scope and tendency be good, that they may incite us to seek and maintain truth. The spirit of the work is, in most respects, excellent, and if rightly received, it might, undoubtedly, remove serious errors and awaken to important duties.

THE LIBRARY OF PIERO MARONCELLI.

THE following circular has been lying for some weeks at the bookstores in this city; and as the appeal has not been responded to so promptly and heartily as the occasion deserves, it has occurred to us that its publication in the columns of the Literary World would be acceptable to all who have read the story of Piero Maroncelli. The manner in which the books are to be disposed of is somewhat unusual,* and we presume it was not decided upon without sufficient reasons, and after due deliberation; and though we should perhaps have been inclined to adopt a different plan, as the matter is now arranged, we will not inquire too minutely into the reasons which have caused it to assume its present shape, but at once proceed to lay the particulars before our readers:

TO THE PUBLIC.—Piero Maroncelli, the late Italian poet and exile, left at his death a valuable library, consisting of historical and literary works, principally in his native language, and partly in French and English. It has become important to his widow and his child that this collection should be sold, and as a sale at auction would involve a great sacrifice, and the number of works is greater than any one individual would wish to purchase, it has been thought best to dispose of them by means of a RAFFLE. For this purpose they have been appraised by a book-selling firm of long experience in foreign literature, and their estimate, which is taken at low rates, appears from the annexed catalogue. In order to obtain from the RAFFLE, as nearly as possible, the value of the collection, it has been divided into one hundred lots of unequal value, say from five to one hundred dollars, as will appear from the following list of prizes. The number of chances is Five Hundred, at Three dollars each; and the 29th of December proximo, or as soon thereafter as the chances shall be sold, is appointed for the drawing, which will take place at the residence of Mrs. Maroncelli, No. 117 Tenth-street, where, in the meantime, the books may be seen.

The collection is valuable, and many of the works are of great rarity. They are generally in very good order, and some are handsomely bound. In a pecuniary point of view the chance now presented of obtaining some excellent works in the Italian and other languages may be considered highly advantageous.

But to all who sympathize with the past and present efforts of the patriots of Italy, to restore

*The Publishers of the Literary World will cheerfully afford any one who will call on them, an opportunity to examine the details of the proposed scheme, and a catalogue of the books; or will forward them by mail to any parties who may desire them. Tickets may also be procured at the office. All communications must be post-paid.

their country to the uprightness and joy of freedom, the undersigned recommend the present opportunity of testifying that sympathy, and more especially their regard for one who perilled everything in her cause. It would be superfluous to urge his claims upon those who were personally acquainted with Mr. Maroncelli; but the undersigned hope that the present appeal to those who know him only by the story of his wrongs, or as the faithful friend of the high-minded Silvio Pellico, will prove his name to be an efficient aid to those who have received it as their most precious legacy. (Signed)

WILLIAM KENT,
THEODORE SEDGWICK,
MOSES TAYLOR,
JOHN LE CONTE,
ANTONIO BAGIOLI,
FRANCIS GRIFFIN,
WILLIAM C. RUSSELL,
EDWARD H. DIXON, M. D.
E. FELIX FORESTI,
BERARD & MONDON.

New York, November, 1847.

This short announcement gives rise to many melancholy reflections; and all who have hearts to feel, who have burned with indignation or have wept with pity at the story of the wrongs and sufferings of Piero Maroncelli, will find their sympathies newly awakened by this appeal in behalf of those who deplore his loss most deeply because they alone can best appreciate his worth. Although the principal incidents of his life are generally known, at least in this country, where Silvio Pellico's narrative has been for many years the first book put into the hands of the student of Italian, and where Maroncelli himself passed the latter and happier portion of his life, yet it is not impossible that this statement may come under the eyes of some to whom the details will have all the interest of novelty. Even if it were otherwise, a brief summary of the principal events of his career will not be inappropriate to the present occasion, and will, we are confident, not be considered superfluous even by those most conversant with their minutest details. In preparing this sketch, we have partially availed ourselves of an accurate biographical notice which appeared in the New York Tribune immediately after Maroncelli's decease.

The history of Maroncelli's misfortunes, of his protracted imprisonment, and his gallant bearing under the most barbarous and inhuman persecution, was first communicated to the world in the touching narrative of his bosom friend, Silvio Pellico,—a narrative breathing throughout a spirit of Christian resignation, free from the slightest taint of bitterness or malice towards the oppressor, which has found readers in every civilized land, and done more to rouse a feeling of indignation at the conduct of the Austrian government towards its Italian provinces than whole folios of invective could have accomplished. Thrown into prison in 1820, in the very prime of life, on a charge of being implicated in the proceedings of one of those secret societies which are continually springing up in Italy, for nearly ten years did Silvio Pellico and his friend Maroncelli suffer the penalties of the *carcere duro*; which, being interpreted, means, labor, chains for the feet, naked planks for a bed, and wretched and insufficient food. Many other Italians were imprisoned at the same time; and many sank under the hardships of their captivity. Maroncelli was long confined in a gloomy and unwholesome cell, and when at last removed to better quarters, and permitted to enjoy the society of his friend, he was scarcely to be recognised—"that countenance, once so handsome and so blooming,

was wan with suffering, and with the foul air of his dismal dungeon." Under all these horrors, his mind maintained undiminished activity; in that wretched condition, in solitude, pain, and cold, he had occupied himself with the composition of verses. These he repeated to his companion, and thereafter many of their weary hours were relieved by this scholarly amusement. The union of the friends proved of mutual advantage. If one repined at his fate, the other was unremitting in his efforts to solace and divert. Maroncelli's health had, however, been much impaired by the treatment which he had undergone, and in the eighth year of his imprisonment, a tumor commenced forming upon his left knee, occasioned, there is little doubt, by the cruel usage to which he was subjected. In spite of every remedy it rapidly increased in size, and at last presented such alarming symptoms, that his life was evidently at stake. After some delay, the leg was amputated by a bungling surgeon. The description of this scene is deeply affecting; the fortitude of Maroncelli was not shaken for a moment; his mind, unconscious of the agony of the body, was feelingly alive to the assiduous attentions of his friends, who stood round his couch, unable to repress their emotion, and almost needing themselves the consolation they came to administer to him in this hour of agony. The closing incident, though so well known, we cannot refrain from quoting:—

"When he (Maroncelli), saw them carrying away the limb, he cast upon it one look of compassion; then turning to the operating surgeon, he said:

"You have freed me from an enemy, and I have no means of rewarding you."

"In a glass upon the window there was a rose

"I beg you to bring me that rose," he said to me.

"I brought it to him. He offered it to the old surgeon, saying: 'I have nothing else to present to you as a testimony of my gratitude.'

"He took the rose and wept."

The immediate cause of danger was removed by this operation, and Maroncelli, after much additional suffering, was partially restored to health; but the unskilful manner in which the amputation was performed, laid the seeds of a neuralgic affection, which eventually brought his life to a premature close.

Maroncelli was liberated in 1830; and to avoid further persecution, which there was too much reason to apprehend, he shortly afterwards took refuge in Paris, where he married. In the year 1833 he left Europe for the United States, and landed at New York. Here his intellectual acquirements, his kindness of heart, and blameless life, all combined to make him beloved by those who had the privilege of his acquaintance, or who had read the story of his wrongs. The education which he had received in his youth, the accomplishments which he had cultivated in former times as a means of enlarging his capacity for enjoyment, were the sole resource of the exile. With an impaired constitution and mutilated frame, his mind and intellect were wonderfully under his control; and gave evidence of what he might have become if the blight of persecution had not withered the promise of his early days. As long as health and strength permitted, he pursued the avocation of teaching, for which he was so well qualified. But these at length failed him; years of suffering, borne with the resignation of a Christian and the spirit of a martyr, did their work at last; his reason fled, never to return;

blindness added its horrors to the closing scene; and after a most distressing interval, during which but one result could be anticipated, death came to his relief on the first of August, 1846, in the 50th year of his age. The anniversary of a day doubly hallowed in his family by being associated with the two happiest events of his life—his restoration to liberty and his marriage—also witnessed his final release from earthly trouble and care.

The simple hearing of Maroncelli's story gives more insight into his character than the most elaborate analysis would supply, and the inferences and the comments that will naturally spring forth upon its recital can be safely left to take their coloring from individual temperament. A few closing words are now all that is necessary. In his leisure moments Maroncelli was wont to forget his troubles in the ardor of literary pursuits, and we are informed that numerous manuscripts remain to attest his industry, though nothing has yet been committed to the press. A mere glance at the catalogue of his library, rich in the classics of his native land, is satisfactory evidence of the extent of his reading. If he has left any works behind him in a complete shape, their publication would be the best monument to his memory. The awful episode of his life, narrated by Silvio Pellico, is all that remains of him to the world at large: that brief record of his misfortunes will throw a peculiar interest round the productions of his pen, and give them a firmer hold upon the memory of mankind.

A few weeks ago, the choicest books of Elia's library were imported by a bookselling firm. The mere announcement was enough; crowds rushed to compete for their possession; and in a moment they were scattered through the land, to be treasured up as memorials of him whose "darlings" they once had been. And now the library of Maroncelli, who was tried as few men are, whose sore afflictions only brought into fuller relief all the best feelings of our common nature, is offered for sale, under circumstances which enable us to testify our love and respect for the deceased, and our measureless sympathy for his fate. To his surviving relatives his loss is irreparable; the father, the husband, the protector could ill be spared. Let it not then be forgotten that if human consolation avails but little to assuage their natural regrets, it is still within our power to lighten the pressure of worldly anxieties upon his widow and his child.

Extracts from New Books.

[A Summer in Scotland, by Jacob Abbott. Just published by the Harpers.]

REGISTERING MACHINES.

I took my place in the train from Liverpool, through Manchester, to York. The depot—or the station, as it is more properly called in England—is an enormous building of the most substantial structure, and of no little architectural pretension; looking, in fact, more like a city hall than an office for the dispatch of travellers. We entered a spacious hall, where we took our places in a line formed before the ticket master's counter, and advanced in the line in regular order, so that each newcomer could be served in his proper turn. The ticket officer had a little machine before him, by means of which he stamped every ticket with a number before delivering it to the applicant. The machine contained a sort of clock-work, so that it shifted the number each time, as an impression was made, to the next high-

er, and it made a record at the same time of the number of impressions which were taken. Thus, at the end of the day, the index showed how many tickets the clerk had sold. He could not stamp two with the same number, for the numbers were changed of themselves, by the internal mechanism of the machine; and he could not safely issue a ticket without stamping it, for if he should do so it would at once be discovered by the conductor—or *guard* as he is here called—when he collected the tickets of the passengers.

This kind of minuteness of machinery for regulating the transaction of such business is carried to a much greater extent generally in Europe than in America. In Paris, for example, there is in every omnibus a conductor, who admits the passengers and receives the fare. To insure his accounting for all that he receives, there is a piece of clock-work, with a bell attached to it, hung up in the omnibus, by the door. Every time a passenger enters, the conductor has to pull a cord, which strikes a bell, and moves an index forward one degree. If two passengers enter together, of course he strikes it twice. If he omits this signal, the coachman and all the passengers know that he is dishonest, and he incurs great risk of being exposed. And as the index moves forward one degree every time the cord is pulled, the proprietors of the line know at night just how many passengers have entered the coach during the day.

FREE COMMUNION AT YORK MINSTER.

After the benediction, the general mass of the congregation moved out of the choir, and then the public functionaries followed, each escorted by the proper officers, as they had come in. I lingered a little behind the rest, and observed that a few persons were going towards that part of the choir where the altar was situated, while the others were retiring; I walked that way too. One or two clergymen were within the rail, and a small party were outside of it, as if preparing to partake of the communion. I took a seat at a respectful distance to witness the ceremony. A verger soon approached me with the question,

"Do you wish to partake of the holy sacrament?"

"No, I do not," I replied.

"Then you can't sit here."

I rose to retire, saying I was a stranger in the country, and had only wished to witness the ceremony.

"You can go and receive the sacrament," he replied, "if you wish; otherwise you cannot remain."

I bowed and retired, thus losing, perhaps, the only opportunity I shall ever enjoy of obeying Christ's command to "Do this" from a service of gold. As I went out, reflecting on what would be considered in our country the extreme liberality of admitting thus a stranger and a foreigner, without any question or inquiry whatever, and at the discretion of a verger, to the table of the Lord, I turned to see how far this wide opening of the doors might operate as an inducement to mankind to come in. The number of communicants was three.

TRAITS OF CHARACTER.

At one corner of this recess (in Queen Mary's bed-chamber at Holyrood), was the queen's work-table; there was a box upon it, which the conductress opened. It was a work-box, spacious, and undoubtedly costly in its time, and enough like the work-boxes of the present day to be the type and progenitor of them all. There was the glass on the under side of the lid, the silk lining now decayed and

torn, the pin-cushion filling one compartment, and other compartments empty, but intended to hold whatever, in those days, took the place of the thimble, the emery-bag, and the spool. There was in this box a beautiful miniature of Mary at the time of her marriage with Lord Darnley. The conductress took this picture out, and hung it upon a particular hook in the light of the window for the admiration of each successive party. The English visitors looked at it in silence; the French, of whom a party of a dozen came while I was there, filled the air with the exclamations, "*Ah! voilà la reine!*" "*Ah! qu'elle est jolie.*" "*Elle est bien belle, Louise, n'est-ce pas?*"

Poetry.

THE PHANTOM FLOWER.

TO —

I DARED not keep the billet-doux you gave,
And so I burned it.—*Purified* by fire,
A starry wing it lightly 'gan to wave,
And softer burned, and higher soared and higher.

And paler, purer, heavenlier shone its hue,
Till from my tearful sight that radiant phantom flew!

Ah! thus the eager alchemist of old
Placed in his crucible a pleading *Rose*,
And from its fragrant ashes saw unfold
A phantom-flower! How light it floats and glows!

With faint, pure blush, and softly luminous leaves—

The blossom's beauteous shade, that o'er it glides and grieves!

Thus from the perfumed ashes of your note,
Seemed I to see Love's airy angel float!
Shake from its starry wing the dross of earth,
And seek the Heaven that gave its beauty birth!

Ah, love! henceforth the Earth-flower's leaflets close,

And keep all pure for me—a radiant *Spirit-rose!*

ANGELA.

[From "The Warbler," a volume of poems, now in press, by a Member of the Baltimore Bar.]

LINES ADDRESSED TO A YOUNG LADY,
WHO WAS PULLING A FLOWER FROM A GRAVE.

STAY, lady, stay thy wasting hand,

Ah! let thy feelings save

Yon beauteous flowret, let it stand,

It blossoms on a grave.

By fond affection's hand it grew,

By love, that's ne'er forgot;

It tells the dead, than words more true,

That we forget them not.

But lady, thou hast plucked the flower,

And to adorn thy head,

To have the flatteries of an hour,

Hast robbed the lowly dead.

Yet, go amid those graves again,

At some propitious hour,

The silent dust do not profane,

Give *thou*, not take a flower.

The Fine Arts.

DARLEY'S ILLUSTRATIONS OF "MARGARET."

—We were much gratified a few days since at examining this beautiful series of outline illustrations which have recently created quite a stir in our artistic circles. They are so far superior to others of the kind we have ever seen, not excepting even those of the great German Retzsch, that we would urge their immediate publication, confident that our high opinion would be sustained by the public. Their great merits are the exquisite drawing, and the most perfect delineation of character, with which they are full to overflowing; their only fault that they serve to illustrate a book too little known to make their other merit, the

extreme fidelity with which they render the story, easily recognised. It seems to us that here is an opportunity for the Art-Union to do a good thing. Why will not the committee purchase these, have them etched by the Artist, that they may not lose their boldness, freedom, and expression in the hands of an engraver, and present them to their subscribers for the next year, with sufficient letter-press to make the story intelligible? If the expense is too great to permit their being given, in addition to the usual engraving, let them take the place of it. Such an arrangement, we are positive, would suit both classes of their subscribers, those who love and those who do not love art. The latter, to whom quantity rather than quality is an object, would doubtless be better satisfied to receive a folio volume of pictures than a single engraving, however fine it might be, and those who really appreciate art would rather have a set of these outlines than all the engravings that the Art-Union has issued. Let them look to this, lest it be hereafter said that, through timidity or short-sightedness, they have let occasion slip which might have been improved to the real advancement of art amongst us. We would rather see them published in this way, for their influence would then be general; but we hope if this measure should be decided against to see them put forth in some popular shape, and at a price that will put them within the reach of all.

HOW TO LEARN TO DRAW.—We cannot make a better addition by way of supplement to our previous remarks under this head, than by extracting from Hay's excellent work, "The Laws of Harmonious Coloring," the following practical observations on the method to be pursued, in order to gain a knowledge of drawing. To all those, especially, to whom a knowledge of ornamental design would be a desirable acquirement in their professions, with reference to patterns or decorations, they will particularly recommend themselves: "The course of study I am about to point out is within the reach of all—even those in the most humble situations of life. They will find it of easy acquirement, and a source of continual enjoyment, in the improved medium through which it will lead them to view the most ordinary productions of nature. She shall be their instructor; for all that I can pretend to do, is to point out to them a practical mode of receiving her lessons. To the uninitiated I therefore address myself; and let them not be dissuaded from beginning, by having no predilection for the study—the more they persevere, the more they will love it.

"In the first place, your attempts ought to be of the most simple nature, and on as large a scale as you can conveniently adopt; therefore begin by procuring a black painted board or slate, of from two or three feet square, and with white chalk practise the drawing of squares, circles, and ovals, without any guide to your hand. You may make yourself copies of these figures by the ordinary rules. When you are tolerably perfect at these, upon the proper combination of which depends all linear harmony, you may practise in the same way triangles, hexagons, octagons, and such other figures as arise from the various combinations of the straight line. Next, by your circular and oval lines, you may form crescents, circular and flattened volutes, regular undulations, and other figures, which arise out of their various combinations, first making an accurate copy to yourself of each figure by measurement, and continuing to practise

until you can form it by the eye with perfect ease. Avoid forming your figures by little bits at a time; do each line as much as possible by one sweep of the hand. When you find yourself pretty perfect in this kind of practice, I would recommend you at once to draw from nature. You may take for your first subject a cabbage leaf, the larger the better; and persevere in copying it, full size, until you can represent it accurately in outline, with its principal fibres. You may then vary your practice by other simple subjects of a similar kind, until you find you can do them all with ease.

"Before endeavoring to draw more than one leaf at a time, you must know a little of perspective. The most simple mode by which you will attain such knowledge of this art as will be most useful for your present purpose, is to hang a circular object, such as a hoop, between you and the window; set it a-moving gently round, recede a little from it, and you will find that, as one side of it retires and the other comes forward, the circle which it describes becomes narrower and narrower, until it disappears altogether, and leaves nothing but a dark line, as if a stick instead of a hoop were hanging before you. I recommend you to do this between you and the window, because the hoop will appear like a dark line, and you will be better able to mark the change that takes place in the shape of the circle. Fix it in various positions, and draw from it, and observe that it is a different figure from an oval. A knowledge of this simple fact is all that you require of perspective in the meantime. You may now hang up your cabbage leaf, or that of any other large and well-developed vegetable, and you will observe the same change in its figure as it turns round. Make an outline of its shape while its front is half turned from you, then bring it from between you and the light, and place it where the light will fall upon it, with its face half turned from you as when it hung before the window. Take your outline, and within it draw the principal fibres as you see them. To do this properly will require a great deal of practice, but it will pave the way to your being able to draw the most complete groups of flowers and foliage that can be placed before you. You may now hang before you a small branch of any tree or plant with two or more leaves upon it—the larger the leaves are, the better—and endeavor to make outlines of them, varying their shape according to their perspective, as already described; be particular on this point, for a great deal depends upon it.

"You may now lay aside your chalk and slate, and provide yourself with a few sheets of common cartridge paper, and some pieces of common charcoal—that made from lime-tree is the best. Stretch a whole sheet of your cartridge paper upon your board by a wafer or a little paste at each corner. Place before you a cabbage, cauliflower, stalk of dock blades, or any such large vegetable, and they will be more picturesque if the outer leaves are hanging loose. Copy those carefully in outline, using your charcoal gently, that any inaccuracy may be easily dusted off. A large thistle with its foliage is likewise an excellent example, but more difficult. Indeed, you cannot go wrong in your choice; hemlock, fern, nettle, are all worthy of your study. From these the richest and most effective of Gothic ornaments were taken by our forefathers. The more you study such subjects, the more beauty and grace you will find in their forms."

Miscellany.

"SELF-RELIANCE."

"In Self-Reliance (said my soul's bright queen
Is found all true nobility of heart,
And, as she spoke, before her radiant mien.
One listener felt his pride of soul depart.
Warned not to love her! he in love's defiance,
Dreaming of friendship, still had linger'd near her,
How could he now fall back on Self-Reliance,
And ask from friendship a return far dearer?"

Last night, in dreams, he felt her breathing warm
Upon his cheek, as there she bent above him—
To-night, while gazing on her throbbing form,
How can he, self-relying, plead to her to love him?
No self-reliance could to sleep restore
That sweet communion, of a dream's endurance;
No self-reliance bring back evermore
His waking love to friendship's calm assurance.

Yet she, if worthy, if the queenly creature,
Such as the proudest glories to obey—
Must grieve through all her high and noble nature
At waste of soul her own cannot repay!
Then go no more, fond heart, to gaze upon her—
Drink from her eyes no more the unmanly spell,
In Self-reliance, keep thy path of Honor,
In Self-reliance bid to Love farewell.

MRS. CONNER (late Miss Barnes).—When lately announcing a forthcoming work of this estimable and gifted lady, about to be published by BUTLER of Philadelphia, we mentioned a rumor that the admired tragedian, whose name she bears, was about to withdraw her from the stage. The following notice of Mrs. Conner's first public appearance, since her marriage, seems to indicate, however, that the accomplished daughter of "Old Barnes" has no idea, at present, of giving up the father's profession—in which both her father and her mother made so many friends and admirers. We copy the paragraph from the Philadelphia *Spirit of the Times*:—

"The Reception of Mr. E. S. Conner and his Lady at the Arch Street Theatre, last evening, can scarcely be described—so overwhelming, so enthusiastic, and so loud and vociferous was the applause. The house was literally jammed, and the first tier presented an array of beauty seldom equalled in the palmiest days of the drama. As Mr. and Mrs. Conner came upon the stage, the audience arose en masse, and cheer after cheer resounded through the house, so loud and long that we trembled for the stability of the venerable building. The recipients were deeply affected, and made their acknowledgments in a graceful and appropriate manner. We have never seen Mr. Conner play better; his characters were delineated with great power and effect. Mrs. Conner perfectly electrified her hearers, and won golden opinions from them. We repeat that we have never before seen a reception so enthusiastic—not a play so well performed. At the close of the performance they were called before the curtain, when Mr. C. made a handsome address to the audience."

Mr. Conner (who is a Philadelphian by birth) made a great hit in New York, while playing as a mere youth, in Wallack's Anthony street Company. We have never seen him play, but he is described as handsome, correct, and gentlemanly, and withal a prodigious favorite on the Western boards in the leading parts of Tragedy.

A CHARACTER.—In the case of Maynard vs. Litchfield, to recover damages for the loss of a valuable cow, the Boston Daily Advertiser of last week reports one witness to this effect:—

"The testimony of this witness (Dr. Stoddard) was as follows:—'I live in Scituate, and am sixty years of age. I am a cow doctor. I have followed the business these forty years. I doctor sheep, hogs, and horned critters. I set broken bones, joints, &c. I never read no books on critters. I took the business up kind of

nat'ral. I doctor in Scituate, Hanover, Hanson, and all about. Mr. Maynard and Mr. Litchfield came to me about this cow. I told them to give her a pint and a half of castor oil, and if they hadn't got that, to give her a pint of lamp oil, or a pound of hog's lard. I went down to see her the day afore she died. I gave her a dose of thorough-stalk tea, strong. I went to see her agin on Saturday, and dosed her agin. I thought if I could start her idees up a little, and kind of jog natur, she might get along. She revived up a little, and I left her. I went down agin Sunday morning, got there about half past ten, and found her as dead as a herrin. I was mightily struck up. We skinned her, and snaked her out upon the snow. I then cut her open and examined her. She had what I called the overflow of the gall. I found a bushel basket full of fox grass hay, and nothin' else, in her intrils. I found a peck more in the manifold, all matted down and dried on. My neighbors use this kind of hay. It will do for young critters that browse, but I never see any living critter touch it growing. Even grasshoppers will run from it for life. I took some spirits down with me, Sunday morning. The cow having no further use for any, I took a dose myself.'"

Recent Publications.

The Well Spent Hour. By Eliza Lee Follen. A new edition. Boston: James Munroe & Co., 1848.

The Birth-Day: a Sequel to the Well Spent Hour. Same author and publisher.

MRS. FOLLEN, the widow of the late learned, ingenious, and amiable Dr. Charles Follen, of Harvard University, is one of the best of those writers of the present times who have devoted their abilities to the education of the young, and the statement and illustration of the duties of domestic life. These little volumes we have looked through with care and satisfaction. They are of the class demanded by the culture and temper of the times for children.

Scenes at Washington; or, a Story of the Last Generation. By a Citizen of Baltimore. New York: Harper & Brothers. 1848.

AN entertaining little work of nearly two hundred pages. The scenes described are obviously drawn from authentic sources; or as far as they are quite imaginary, founded on the recognised opinions and manners of the period. Such characters as Gouverneur Morris and John Randolph are graphically described; and we should think the perusal of these 'Scenes' would prove quite amusing both to those who can look back to the period, and those who desire to form an idea of its characteristics.

American Mnemotechny; or, Art of Memory Theoretical and Practical. By Pliny Miles. New York: Wiley & Putnam. 1848.

ONE of Lacon's maxims—"he who shortens the road to knowledge, lengthens life,"—is quoted in the preface to this work, in vindication of an Art of Memory. The immense number of facts, the variety of subjects, and the extent of information demanded by the modern standard of a liberal education, have tended to multiply books designed to facilitate the operation of memory. In the present age occasions frequently present themselves when the possession of such aid to recollection is of great utility. Of the different systems of Mnemotechny we are not prepared to speak; but the general subject has been ably discussed recently in connexion with the "Lectures on Memory," by Professor Favel Gouraud. At present, we can but call attention to the very ingenious treatise before us. The fact of its having reached a third edition attests its popularity. It is based on the most recent discoveries and improvements in the Art. It is here applied to a variety of subjects, including American history, latitude, chemical and astronomical statistics, prose, poetry, &c. A Mnemotechnic Dictionary is also appended.

The Life of Henry IV. By G. P. R. James, Esq. Vol. 2. pp. 479. Harper & Brothers. 1847.

We do not know that we can add anything to the views expressed in a notice of the first volume in a previous number (No. 40), we are sure we cannot, in justice, subtract.

It is a little singular, that so popular a character as Henry IV., should not have been more of a favorite with English historians. We believe the present to be the first good English account of him, who has been immortalized in the pages of Davila, Brantome, and Sully.

Mr. James is so much superior in History, to the same gentleman in the works of prose Fiction, that we could wish for the satisfaction of those readers who best appreciate his narrative talent, and for his own fame, that he would confine himself to the real characters and important events of true history.

Blackwood for February. L. Scott & Co., 79 Fulton street.

The advantage of a mutual good understanding between American and English publishers is exhibited in the issue of this number some week or ten days before it could otherwise have been done. This is the first fruits of a movement which has been watched with much interest on both sides of the water.

Water Cure in America. Edited by a Water Patient. New York and London: Wiley & Putnam. pp. 288, price 50 cents. 1848.

THERE are so many avenues to health nowadays, that it will soon be considered a reproach to a man if he long remains an invalid. But which shall he choose? Shall he purge, leech, and blister, or put his faith in triturations and essences? Shall he try the Chronothermal or the Botanical method? Or shall he set all these aside, and taking up the newest practice, see what can be done by Water—Nature's own remedy (as its advocates say), which is always at hand, and turn his back upon the apothecary. And what does Water promise? If all that is written is true, it certainly makes out a pretty good case; and the only thing that at present appears to transcend its powers, if there is any reliance on the old fable, is the ability of washing a black man white. Much has been said and written in praise of Water both by ancients and moderns—*ἀπὸ τοῦ ὕδατος*, sang the Grecian lyric, which may be freely rendered "Water makes the best men," and Dr. Shiefferdecker, in the present work, affirms that it will render them the longest lived—witness his words. The Italics are his own.

"I contend that nobody can die of any acute disease (viz. all kinds of fevers and inflammations), if treated from the beginning, properly, with cold water, and that every chronic disease is a consequence of an improperly treated acute disease. I am convinced, that cold water, exercise, a proper diet, and pure air, will give men the age of 150 to 200 years, and that marasmus senilis, alone, or accident, ought to end the life of a human being, but not disease."

The poet and the doctor being both good authorities, and for anything we can advance to the contrary, perfectly unimpeachable, the matter deserves the serious consideration of those who have the training of the rising generation. As things are at present, the Life Insurance companies would ask a heavy premium for a policy to run so far beyond the threescore years and ten. But waiving any discussion on this point, and again comparing these two eulogists of water, little further coincidence of opinion is to be observed between them. It cannot indeed be averred that the poet disliked the external use of this indispensable article, but it must be acknowledged that when internally administered, he preferred to have it mixed with more potent elements. This practice Dr. S. utterly denounces. And herein consists one of the chief features of the water cure of the present day. For ages have the nations of the earth

flown to water for relief, but they required it to contain something more than the simple oxygen and hydrogen; and when Nature had omitted to infuse the ingredients, art came forward to rectify the mistake. But now that it is discovered that the unadulterated element is all-sufficient, farewell to such clumsy expedients—farewell to mineral water, tar water, milk and water, and brandy and water; Saratoga and White Sulphur Springs no longer possess an exclusive remedial efficacy; wherever there is a pond there is relief from suffering, wherever there is a running stream there is health; a shower-bath and a tub, a feather-bed and a sheet, constitute the whole of the Pharmacopœia.

Be it so; perhaps the simplest and most natural way of healing is the best; and if health is to be found where truth has long been said to dwell, there is no insuperable objection to descending in search. There is no better tonic, no greater preventive of disease than an abundance of cold water and pure air. To what extent it may be safely resorted to in a diseased and debilitated state of the system it is not easy to decide. The discussion of the curative properties of water may be left to the medical profession, who have the best opportunities of arriving at the truth upon the subject, and are abundantly able to defend their opinions, however they may be assailed.

"The Water Cure in America" is a record of two hundred and twenty cases of various diseases treated in some fourteen or fifteen of the twenty-eight hydropathic establishments now existing in the United States. These cases are narrated with much circumstantiality, the treatment frequently given in detail, and dates, names, and residences generally appended, so that the incredulous can satisfy themselves by application to the parties who have been relieved. There are no pretensions made to scientific accuracy in the narration of symptoms, and this circumstance will render it unsatisfactory to the professional reader; but the formidable character of the diseases which seem in many instances to have been cured, and in others materially alleviated, will give it great weight with the people at large. Some explanation of the unsystematic character of the book may be derived from the fact that it was put together from rough notes furnished by the respective practitioners, by one who had no theoretical knowledge of the medical art. To this circumstance may also be attributed the occasional terseness of the phraseology, and the indefinite descriptions of some of the cases, such as "supposed consumption," &c. A word of caution may be added for the benefit of those who embrace the Hydropathic doctrines to the fullest extent, and that is, that they should be chary of claiming too much, and of indulging in ungenerous reflections upon those practitioners who decline to become converts to their theories; let them not be anxious for temporary popularity, or imitate the clamor and ignorant presumption of the nostrum-venders who infest our cities; let them diligently accumulate facts, in no rancorous spirit of opposition to the doctrines of the generality of the medical profession, but with the simple, straight-forward purpose of eliciting the truth, and with all the lights that knowledge and experience can bring to bear upon the nature of disease, and whatever the conclusions that may eventually be arrived at, their honesty and sincerity will never be questioned.

Taken altogether, the book presents a multitude of facts, from which an accurate idea may be formed of the state of the Water Cure practice in the United States.

Foreign Literary Intelligence.

Miss Caroline Lucretia Herschel, sister of the great astronomer of that name, died at Hanover on the 9th of January, in her 96th year. When her brother first turned his attention to astronomy, she, then about 22 years of age, assisted him

both by day and by night; and as his labors increased, the sphere of her usefulness became gradually enlarged, till she both took it upon herself to note down the observations, and also to perform the necessary calculations. While faithfully discharging these onerous duties, she found time not only to make astronomical observations herself, in the course of which she discovered eight comets, and brought under notice several nebulae and clusters of stars, but prepared some astronomical works, viz:—"A Catalogue of 561 Stars observed by Flamsteed," "A General Index of Reference to every Observation of every Star inserted in the British Catalogue," and another catalogue of nebulae and clusters observed by her brother. A pension was conferred on her by George III., in consideration of her services in the cause of science, and she was elected an Honorary Member by the Royal Astronomical Society. After her brother's death, in 1822, she took up her residence at Hanover, and lived in the tranquil enjoyment of the society of her relatives and friends, with intellect unimpaired and almost total immunity from the infirmities of age, till within a very short time preceding her decease.

The "Thirty-five unpublished Letters of Oliver Cromwell," which appeared in a late number of Fraser's Magazine, under the auspices of Mr. Carlyle, and under circumstances which have given rise to many doubts as to their genuineness, have occasioned much discussion in literary circles, and the question still remains undecided. Mr. Carlyle adheres to his original opinion of their authenticity. A great deal of interest is felt in the decision of the question.

A testimonial to George Cruikshank is in progress. A correspondent of Douglas Jerrold's paper says that he knows "personally two families who have been saved from total destruction by George Cruikshank's admired publication of 'The Bottle.'"

The *London Literary Gazette* says:—

"Mr. K. Layard on his way home from the East, having stayed a short while at Paris, and shown his portfolio of 279 drawings to Mr. Felix Lajard, that gentleman has laid an account of these Archaeological treasures before the Academy of *Inscriptions and Belles Lettres*. Since then, Mr. Layard has arrived in London, and deposited his Nineveh remains in the British Museum, and at a meeting of the Trustees, read a paper on the subject, and exhibited his drawings. Here, as in Paris, where they had the additional gratification of comparing this collection with that of M. Botta, from Khorsabad, a deep interest is excited. M. Lajard, it appears, maintains a theory that the Nimrud bas-reliefs are several centuries more ancient than those at Khorsabad; and that from their resemblance to Persepolitan Symbols, they belong to the worship of Mithra (the Astarte or Mylitta of other nomenclatures). He dwelt with enthusiastic praise on our countryman's vast and successful labors and on the crowning of an enterprise which had produced this grand revelation of history, religion, customs, costume, and, in short, every particular belonging to the Assyrian people and empire. It is gratifying to witness the liberal and handsome manner in which Mr. Layard's services to archaeology and ancient history have been proclaimed by M. Lajard, and re-echoed by the *Journal des Debats*. Such sentiments are honorable to all parties and to both countries. They are seemly offerings to universal literature, and put to shame the petty jealousies and miserable envy which so often attack the claims of merit, and try to depreciate the just meed of the deserving."

Musical Review.

MERCADANTE has given place to Verdi, at the Opera, Ernani having been revived during the past week. Great preparations are making for the fancy dress ball to be given on Monday evening.

Messrs. Bradbury and Nash's First Juvenile Musical Entertainment of the season, took place on Wednesday at the Tabernacle. The choir consisted of six hundred young singers. In noticing these performances in an early number of the Literary World (No. 6), we dwelt with much pleasure upon the result that might be anticipated from Mr. Bradbury's efforts. Mr. Bradbury's brother is now in Europe, with a view, we believe, of personally investigating the operations of the different systems of class instruction, and his inquiries will, there is little doubt, lead to much improvement in the musical training of youth. We may, possibly, take occasion to notice this entertainment more particularly next week.

The Philharmonic Society give their third concert of the season to-night. The C Minor Symphony, the Jubal Overture, and Mendelssohn's Overture to Melusina, are the principal pieces to be performed. The frequent repetition of Beethoven's unrivalled Symphony evinces an increasing desire in the public mind for the highest style of instrumental music.

The Hutchinsons return on Monday.

Music of the Steyermarkische Musical Company, No. 3. The Natilie Waltzes, by Labitzky. William Hall & Son, 239 Broadway.

A new number of this series, being the authorized edition of the music performed by this Company. It is a collection of five waltzes, with an Introduction and a Finale. The Introduction would bear curtailment, as it is rather insipid, and less would suffice to prepare the ear for the more animated movement which follows. Each of the waltzes has a well marked individuality, —legato and staccato movements, and syncopated passages, alternate in fit proportions, and supply all the variety which is looked for in compositions of this nature. They will afford very good practice for young piano-forte players, as the slightest errors in execution will spoil the effect; they must be learned perfectly or not at all. The trills in the fourth waltz especially call for neatness and delicacy of touch. Played as they ought to be, with spirit, expression, and the most scrupulous attention to time, they will not be found wanting in all the requisites of this description of music, and will be well worth the labor they may cost. The music is clearly and handsomely printed.

La Colasa. Tedesco's Spanish Song. Atwill, 201 Broadway.

This is a spirited song, but is more effective on the stage or in the concert-room, than in the parlor. The rhythm being irregular, it requires good dramatic action to set off the air to advantage, and indeed it is best sung in character. The accompaniment is very bald; it is in consideration of this, we presume, that we are favored with words in three languages—English, French, and Spanish, and this agreeable diversity is still further enhanced by the circumstance of the three versions having so little in common, that the singer has as many different songs as languages at her disposal.

Beauties of the Opera, No. 8. Atwill, 201 Broadway.

This number contains the Finale of Lucrezia Borgia, an air (Alfin son tua) from Lucia di Lammermoor; as sung by Signorina Truffi, Moonlight on the Lake, a song by Leander Starr, and the Wedding Chorus (instrumental) from Lucia. If our young lady amateurs can execute the two first-named of these songs with any satisfaction to themselves or their hearers (and we suppose these arrangements would not be brought forward unless there existed a general demand for such compositions), there is no reason why the music publishers should no more generally issue songs of a higher grade than is now too commonly the case. The Final is in the key of A flat major, and consists of two

movements—a Largo and Moderato. The melody, like most of Donizetti's arias, presents continual opportunities for the display of expression and emphasis, which sort of thing is carried to great lengths in the present Italian school. As the music ranges from B flat below the lines to C in alt, with occasional rapid scale passages, and intervals that will require a little practice to strike correctly, it is well adapted to exhibit the qualities of the voice. The other pieces are agreeable, but this is the gem of the number. A portrait of Truffi is prefixed.

'Tis Time to Part. Words by W. Jarvis, Music by W. J. Wetmore. Millet, 329 Broadway.

The Willow at the Well. Words by G. P. Morris, Music by W. J. Wetmore. Same publisher.

The Song of the Gipsy Girl. Written and Composed by W. J. Wetmore. Same publisher.

Those who can only look with despair upon such music as has been referred to in the preceding notice, will find something more practicable here. All are easy; the Gipsy Girl is the best of the three.

Publishers' Circular.

TO ADVERTISERS and the TRADE the Publishers submit the importance of contributing to the efficient support of an enterprise which keeps actively before the country the claims of literature. The more the TRADE can extend the circulation of this paper and resort to it as their medium of communication with the Reading Public and one another, the more certainly they promote their own interest.

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TO WITHDRAW AN ADVERTISEMENT notice must be given to the Publishers the week beforehand.

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LIST OF BOOKS PUBLISHED IN THE UNITED STATES, FROM FEB. 26 TO MARCH 4.

ABBOTT.—A Summer in Scotland. By Rev. Jacob Abbott. 1 vol. pp. 331, well printed, with engravings. (Harpers), \$1.

AMERICAN Journal of Agriculture and Science, for February (H. Keraot, 633 Broadway), 25 cts.

ANGLO-SAXON Literature. An Oration, by Prof. S. North (Maltby), 25 cts.

ANDERSEN.—The Dream of Little Tuk, and other Tales. Translated by Donner. 1 vol. (Munroe & Co.)

ARISTOCRACY of Boston: who they are and what they are. By one who knows them. 124 cts.

BELLE of Prairie Eden. A Romance, by George Lippard (Berford & Co.), 25 cts.

CARES (THE) of the Earth. 1 neat vol. (S. S. Union), 25 cts.

CHURCHILL'S Theory and Practice of Midwifery. New and revised edition. 1 vol. (Lea & Blanchard), \$3 25.

DAYS OF OLD. A Centennial Discourse. By Rev. M. H. Henderson (Leavitt & Co.), 25 cts.

DUMAS.—The Secret Belt of the Invisible. A Romance (Hannigan & Joyce), 25 cts.

DUTIES of Young Men. By Rev. E. B. Chapin (Marsh, Boston).

FLETCHER'S Illustrated Family Bible, Part 53 (G. Virtue), 25 cts.

FRUITS of America, No. 4, with finely colored plates, in the highest style of art (Henry Keraot, 633 Broadway), \$1.

GREENE'S (W. H.) Letter to the Rev. John Fiske, on the Incarnation (Ticknor & Co.), 12 1-2 cts.

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